The European Harvest Field

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"GIVE YE THEM TO EAT"

"And when it was evening, His disciples came to Him, saying, 'This is a desert place, and the time is now past; send the multitudes away, that they may go into the villages, and buy themselves victuals.' But Jesus said unto them, 'They need not depart, **Give ye them to eat**'" *(Matt. 14:15, 16).*

Visualize, if you will, the stirring scene portrayed by Matthew, when this astounding command was given by our Lord to His disciples. A great motley crowd of Israelites, men, women and children, gathered in an arid spot near the Sea of Galilee. Thither they had resorted on foot to get into the presence of the famed Galilean who was healing their sick, giving sight to their blind, and speaking to them, individually and collectively, as no earth-born man had ever spoken. The shades of night were fast falling, and this host of people of every walk of life presented a real emergency,—the children in their keen hunger, (for it was past the time of their evening meal,) and the older ones in their need of sustenance to renew their strength for their homeward journey.

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The disciples yet in their state of spiritual short-sightedness, with its resultant lack of compassion, besought the Lord to "send the multitudes away," that they might return to the cities to buy food for themselves. But the Master, the One Who through the Prophet Jeremiah had said, "Is there anything too hard for Me"? quietly commanded His incredulous companions to **"Give . . . them to eat".** What!—Feed this vast crowd, when they had on hand only a bit of lunch carried by one of the children,—five pieces of bread and two little fish? **But,** in another mighty supernatural act, the All-sufficient One, in the blessed multiplication of the little lad's loaves of bread and a few fish, furnished a completely satisfying meal for every one, and there was, we note especially, some food left over to be gathered up.

From this heart-touching scene of nineteen centuries ago, let us turn aside to one of today, and note a strange similarity. Europe presents to us another great crowd, far more vast,—multitudes of Jews and Gentiles of many nationalities. Viewing them from our position "in the heavenlies", the position of every redeemed child of God, they are truly "in a desert place", for the country in which they are gathered has been marred by the hand of the great Despoiler, the Prince of this world. Where once there was the verdure of God's planting, now we see "thorns and thistles" in the natural realm. In the human sphere, where once there was unbroken fellowship and beautiful communion with the Creator, there is now estrangement, and the Arch-enemy of man has sown seeds of corruption in his heart. The night of sin is rapidly settling upon this seething mass of humanity. The younger generation is crying out with spiritual hunger, for lack of the "Bread of Life." Older ones, who have been brought to a saving-knowledge of the Lord, are sadly in need of the Bread from Heaven to sustain them on their "homeward" journey. Millions are sick and helpless, blind and diseased, for they have never been touched by the "Healer-Divine,"—they have never heard the gracious life-giving words, "Come unto Me, all ye that labor and are heavy-laden (with sin, sorrow and distress) and I will give you rest."

With avidity the young men and women of to-day in the countries of this great Continent, in its halls of learning, in its commercial world, in all stations of life, are "eating up" everything they find to appease the hunger of the soul that is innate, that hunger which whether they know it or not, is the longing to get back to their Creator in full fellowship with Him. But what are they receiving into their plastic minds,—vain philosophies by those whose minds are "darkened;" false theories by instructors who have "changed the truth of God into a lie". The Way of Life is obscured to them by to-day's Pharisees (religious hypocrites) who "shut up the Kingdom of Heaven against men: for they neither go in themselves, nor suffer those who are outside 'The Door' to enter". Ritualism in the churches has supplanted the faithful teaching of the Word of God.

See the unnumbered multitudes of those who have been "Blinded" by that Old Serpent, the Devil; those who have been "bitten" by the serpents of sin; those who have been rendered utterly helpless by the poison from their fangs of infidelism, agnosticism,-atheism; those who know not that there is "life in a look at the Crucified One."

Truly, truly, we can say that all the trouble and distress of these nations of Europe with their tottering thrones, God-defying government officials, law-breaking citizens, and propagandists of every hellish activity known to unregenerated man, is due to just one thing, **lack of the saving-knowledge of the eternal Word of God.** Its message of salvation through the shed blood of the Lord Jesus Christ at Calvary will alone lift man out of the unspeakable depths of sin.

Are not our hearts moved with compassion, even as Christ's our Lord's, into the fellowship of whose suffering we are called, as we look upon this scene of today? "Where there is no vision, the people perish". The peoples of these nations are perishing, going into a Christless eternity, unless we quickly meet the emergency in His Name, and spread before them the Bread of Life.

We believe our Lord yearns to give us an enlarged vision of these multitudes, for some of us have never seen them as He sees them in their crying need. Then we will have the compassion that at once impels us to fulfil the Divine Command: "Feed My lambs, feed my sheep", obedience to which is a real test of the love of the child of God to his Lord and Master.

The American European Christian Fellowship was established with a view to carrying out this great commission of our Lord to feed the multitudes. Will you stand with us in this God-appointed task? The dissemination of the Scriptures over the countries in Europe to which we have been called to labor among the high and low, rich and poor, must be done at once, for every moment of delay is disastrous. The night of sin is fast settling upon the world, this age of grace being almost at a close. Glorious opportunities are facing us,—they are a challenge to us. We can take the attitude of the disciples of old when confronted by the need of the multitude before them, or we can

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THE EUROPEAN HARVEST FIELD

Succeeding The Russian Harvest Field

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2. In case of change of address, notify us at once, and be sure to give both your old and new address. Always write name and address very plainly.
3. Please bear in mind that the magazine is not backed by any church organization or Christian Society, but is published as a medium to spread missionary information concerning Central and Eastern Europe. Christian friends subscribing for it help us to make it more nearly self-supporting and in this way help toward the work in general. Prompt renewal will greatly help the work.
4. We shall be thankful for the names and addresses of Christian friends, to whom we may send sample copies of the magazine. We thank you all for your sympathetic co-operation.

GENERAL INFORMATION

By the Office Staff

FINLAND

Finland—what does the name suggest to most of us? What knowledge have we of this country with its four million inhabitants? Do we know her spiritual need? We venture to say that very few of us are at all familiar with this northern republic of our European Field, but she is a vital and needy part of the world into which our Saviour said we should carry the Gospel.

Several years ago a very fine energetic young Christian man, A. Dobrinin, heard the Lord's call to minister the Word to this sturdy people of Finland, and as he has sought to carry the message of Redemption to them, the Lord has been pleased to crown his efforts with marked success. With his headquarters in Helsingfors, Brother Dobrinin makes from time to time missionary journeys throughout Finland and adjacent countries, preaching and teaching the Word of God.

One particularly important phase of his ministry is the publication of a remarkably fine spiritual magazine in the Russian language. Rich in expositions of the Scriptures, this Gospel-messenger in print is the means by which our Brother seeks to build up, strengthen and nourish the redeemed ones whom he cannot reach in person. We praise God for this brother's editorial gift, and his wonderful zeal.

Despite many untoward circumstances, trials and tests to which a true missionary such as our Brother Dobrinin is subjected, he always writes to us in a very joyful strain. Let us continue to pray with him and for him that God, even our Father, may graciously manifest Himself strong in His behalf in his stupendous tasks,—in all the heavy responsibilities of a lonely missionary of the Cross.

MISS EDNA KAUFFMAN

Our first communication from Miss Edna Kauffman since she has gone to Czechoslovakia to assist in the work to which our Lord has called our Brother Lukesh, has just been received. Miss Kauffman tells us that she enjoys the work there, and is at present engrossed in the study of the language of that country.

Far removed from loved ones and friends of her own nationality, also the Christian fellowship which is so up-lifting to all of us, we believe that our sister will at times experience a feeling of great loneliness, even as all other missionaries suffer on their respective fields of labor, but we shall pray unceasingly that in the first few months of adjustment amidst strange surroundings, peculiar manners and customs of the people with whom she works, Sister Kauffman may be mightily sustained and given a very real sense of the presence of the One who assures us in His Word, "I am with you alway".

We believe we should quote just one paragraph from Miss Kauffman's letter:

"I wish to thank you and the contributing friends for the gift (allowance) you enclosed in your letter to me. I assure you that the prayers that come with it are appreciated even more, for truly one does need to be remembered before the Throne of Grace most of all, and especially here in this religious, yet without-God country. Please pray with us for the salvation of many souls."

At present our Czechoslovakian workers have very inadequate quarters in which to carry on their blessed work in His Name, but we know that in the Lord's own time and way He will provide a suitable building. This need of facilities to further the work is our special prayer-request for Czechoslovakia at this writing.

PERSECUTION

We in this land of religious freedom hardly know what it is to experience real persecution for our Faith, "the Faith once for all delivered to the saints", but we sometimes wonder whether it would not be a good thing for us if we were called upon to suffer more. Then we would more fully realize how precious is our blood-bought redemption, and at what great cost this Faith of ours has been maintained throughout the ages by godly men and women. We glibly sing:

"Faith of our Fathers! living still,
In spite of dungeon, fire and sword,
O how our hearts beat high with joy,
Whene'er we hear that glorious word.

"Our fathers, chained in prisons dark,
Were still in heart and conscience free,
How sweet would be their children's fate,
If they like them, could die for Thee."

But to-day we find so many Christians either very little exercised about what they do believe, or else they are not manifesting by their works that divinely-implanted Faith, by which they have been justified,—through which they are gloriously saved eternally. Before Heaven, Earth and Hell we should constantly show forth the praise of Him Who has brought us out of darkness into His marvelous Light, for unless we witness to the power of an endless life, it surely may be said of us "Faith without works is dead".

The missionaries who have been called upon to labor in Fields where false religious systems prevail know of a truth what it is to suffer for His sake. Our Brother, Fred. Stettler, although on the Field but a brief time, has already tasted of the suffering that comes from the activities of bigoted religious leaders, who have a "zeal without knowledge". Edicts are issued by priests of the Roman Church forbidding their members to go near those who are seeking to enlighten them by the presentation of the Word of Truth, and often physical violence is resorted to where children of this Church persist in attending the Sunday Schools conducted by our evangelists, but in all the Enemy's plans to thwart the Gospel ministry, our Omnipotent God graciously overrules. Advocates of Russelism and Millennial Dawnism and other false teachers work havoc among the uninstructed Christians, but Brother Stettler is seeking to spread as rapidly as possible through Bible Courses the "great fundamentals of the Faith", he reports in his latest communication to us, and the Lord's blessing is already in evidence. He is not dismayed or disheartened, though persecution is rife, but he does appeal earnestly to us to "stand by him" in united intercession. The Faith of our Fathers is being under-mined very rapidly these days in every country where once it was proclaimed by His servants, and we must needs be fully equipped with the whole armor of God if we would voice ourselves in the words of that precious hymn: "We will be true to Thee."

"GIVE YE THEM TO EAT"

(Continued from page 1.)

"by the faith of the Son of God, Who loved us and gave Himself for us", be the instruments in His hands in "feeding" these needy ones of to-day the "Bread of life."

EDITORIAL

REJOICE IN THE LORD

"Finally, my brethren, rejoice in the Lord" *(Phil. 3:1)*.

The Holy Spirit is here occupied with our present scene as God's people. He knows full well that now, in the present scene this exhortation is needed, and not yonder; for there, "In Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore" *(Ps. 16:11)*. It is now, in this life and world, where stress, pressure, trial, sorrow, darkness and danger abound, we need the joy of the Lord and to rejoice in Him.

It is one of the last things the Holy Spirit exhorts in this beautiful Epistle. "Finally" signifies a conclusion, the last thing called to our attention. Does this not argue and indicate the importance of rejoicing in the Lord? The Spirit is anxious that every passing moment, as we are waiting for the Coming of our Lord, every phase of our experience, every nook and cranny of our souls and lives be filled with the joy of the Lord. Yes, He would have us be found abounding in fulness of joy at the coming of the Lord, so that as we hear the shout of our coming Lord as He descends into the air, our hearts and lips shall respond with glad hallelujahs to Him. He would have us abounding in joy as we journey through the present scene of darkness, danger, sorrow, stress and grief, so that we may face our duties and trials with hearts singing, and leap into His glorious presence when He comes, with glad exultation. How blessed to walk through these earthly scenes with a song in our heart and to go into the presence of our Lord with rejoicing!

Joy soars up, it lifts, it shines, it sparkles, it elevates, it ennobles, it transforms; yea, it glorifies. Where there is real rejoicing in the Lord, there distress, trial, pain, suffering and bereavement are glorified, and the tears pressed from the eyes by an almost crushing weight sparkle with Heavenly brightness. O yes, but these things do not feel good and pleasant to the flesh; humanly speaking, they tend to anything but joy. But then the Holy Spirit reveals to us the unfailing ground of our joy and rejoicing; it is, "in the Lord". We are not to rejoice in our feelings, experiences and frames of mind, neither in our circumstances and attainments, but "in the Lord". And what a ground for rejoicing this is! The Spirit would have us rejoice in the Person, work and faithfulness of our blessed and adorable Lord. As we behold Him, meditate upon Him and His all-sufficient work for us, as we contemplate Him and He grows before our vision, we shall find a fulness and depth of joy in Him of which nothing can rob us. The Spirit would have us continually behold the Lord as revealed in the Word until our faith in Him grows exceedingly. As our faith in Him grows, our joy will abound. It is written: "Whom having not seen, ye love; in Whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory" *(I Peter 1:8)*.

And so our hearts come to know the sweet strength of joy, and there will be welling up streams and strains of glad thanksgiving. Those only know how to really praise the Lord who have truly learned the grand secret of rejoicing in the Lord. Thanksgiving thrives where joy abounds. Joy abounds where faith is real and strong. Yes, joy comes by "believing"; not by struggling and working. Believing means resting in the Lord, in His work for us on the Cross and in the Glory, and in His boundless, unfailing and eternal love and faithfulness. How blessed to just rest in the Lord, to lean on Him, to depend upon Him and to set our heart upon Him! O, soul of mine, fix thine eyes upon the Lord, thy glorious Lord, and let Him fill the horizon of thy extended vision until thou shalt be led to exclaim in joyous exultation, "He is the chiefest among ten thousand: yea, He is altogether lovely". Then thou shalt praise Him as thou didst never before praise Him. Beloved, shall we allow the Lord to blast and wither every earthly joy, and shall we so let the Holy Spirit reveal to us our blessed and glorious Lord that every part of our being may be conscious of His joy and that we may truly "rejoice in the Lord"?

Says an unknown author: "At the outset, do not think that this means a seventh-heaven rapture. It is not given to many of us to soar into such heights; much less to live there. We want a joy that can walk along life's dusty road and do a good day's work, and thrive amidst bustle and home cares; that, like the caged canary, can sing in the kitchen, and that loves the prattle of the children. 'Rejoice in the Lord alway'. It is not to be the short-lived offspring of passing excitement that shouts and weeps, and then cools down—an April day of sunshine and shower that ends in a night of sharp frost; nor is it the childlike merriment of good spirits, nor a natural hopefulness that easily forgets the past and doesn't trouble much about the future. It is a calm, deep, settled gladness in the Lord."

THE TEST OF LOVE

"If ye love Me, keep My commandments" *(John 14:15)*.

If we would say more of the love of God and less about the difficulties in His service we should love Him more and serve Him better. It is one thing to sing, "Oh, how I love Jesus," and another to prove indeed that we do really love Him and are not singing a lie. Love is practical, it cannot live where it does not come forth and manifest itself.

To say that we love Christ, and to ignore, set aside, and refuse to obey His Word, is a falsehood. Jesus says, "If ye love Me, keep My commandments" *(John 14:15)*. True love obeys the Word of God. It does not wait on convenience, nor falter at opposition, neither does it work and obey for reward merely, but because it loves the Lord. It does not shrink at suffering for Christ, but gladly bears the cross, toils for the Lord, sacrifices for Him and His interests and obeys His commands.

With God there is but one test of love. It is not profession of love, it is not the sentiment of love, it is not even the devotion of love which expresses itself in deep feeling but leaves undone the thing commanded and desired. What God requires of love and counts love is exact, constant and glad obedience of the Word. Such love may include profession, sentiment and deep feeling, though at times it may not. Love sometimes is altogether too deep for words, and there are circumstances when the occasion of love's expression may forbid feeling. But no matter what the circumstances may be, and however varied the experiences through which we may pass, obedience is still needful and also possible.

We have a beautiful picture of the obedience of love in Abraham. When he was bidden by the Lord to sacrifice his only and beloved son, Isaac, on Mount Moriah, it is not probable that he was overwhelmed with the emotion of love. Nevertheless, in obedience to the command of God, he took his only and beloved son, laid him upon the altar, drew the knife and was about to slay him. But God stopped him. His obedience of love pleased God and another sacrifice was provided in the stead of Isaac.

We doubt not but in this instance emotion was lacking, and yet this was supreme love, and that simply because it was supreme obedience. Blessed the man who learns to serve God and Christ after this fashion. Such love leads to the most enduring service, for such an one will obey God irrespective of outward circumstances or inward emotions. He will not ask, Must I do so and so? but rather, How can I refrain from doing so and so when the Lord has commanded it? He will gladly say Yes to the Lord when He speaks, whether He commands him to go or stay. The Word tells us that obedience is better than "sacrifice" *(I Sam. 15:22)*, and truly it is, for obedience is sacrifice, and that the sacrifice of love.

TRUE GREATNESS

Say little, serve all, pass on. This is true greatness, to serve unnoticed and work unseen. Oh, the joy of having nothing and being nothing, and seeing nothing but a Living Christ in glory—and being careful for nothing but **His** interests down here!—*J. N. Darby.*

OUR CREED: THE WHOLE BIBLE

OUR PULPIT

A MONTHLY SERMON

OUR MOTTO: PREACH THE WORD

WHAT IS THE CHRISTIAN LIFE?

BY THE EDITOR

"But when it pleased God, who separated me from my mother's womb, and called me by His grace, **to reveal His Son in me**, that I might preach Him among the heathen; immediately I conferred not with flesh and blood" *(Gal. 1:15, 16)*.

We shall dwell in particular, in our present meditation, upon the expression in this passage, "To reveal His Son in me", considering the question, What is the Christian life? It will be observed that the Son of God was revealed in relation to Paul in a three-fold way.

First, the Son of God was revealed TO Paul. In that great Resurrection chapter, the fifteenth of First Corinthians, the Apostle enumerates the eyewitnesses of Christ's resurrection, and in verse eight he adds, "And last of all He was seen of me also, as of one born out of due time". The Apostle Paul saw Jesus Christ, the Son of God, on his way to Damascus, when He appeared to him in the Glory; and when the Lord Jesus Christ appeared to Saul in the Glory, he became one born out of due time. That word from the Greek literally means "an abortive, one born before the time". Saul, or Paul, stands in the Scriptures as the type and pattern of the conversion of the nation to which he belonged. Israel, in some future day, will be converted, and it will be by the Appearing of the Lord Jesus Christ in the Glory, just as Saul of Tarsus was converted on his way to Damascus. But Saul was converted ahead of the time of Israel's national conversion. He was prematurely born, he was an abortive, and his conversion was due to his vision of the Son of God in the Glory.

Second, the Son of God was revealed IN Paul. God made choice of him to reveal His Son in him. The great testimony of his life was, "I have been crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me". Every day of his earthly life the Apostle Paul gave practical expression to the fact that he did not live his own life, but another came in and lived His life in and through him, and that Another was Jesus Christ, the Son of God.

Third, the Lord Jesus Christ was revealed THROUGH Paul. We have a great statement in Colossians the first chapter, the concluding verses, 28 and 29, that bears out this thought. Paul is speaking of his urgent, earnest, laborious ministry, of his striving earnestly that he might present every man "perfect in Christ Jesus". But he says that all his labor, and all his striving, and all the effort he put forth was according to "His working which worketh in me mightily". The passion for souls, the interest in the Lord's work, the earnestness so manifest in Paul's life was but the expression of the inliving Christ, Christ living His own life in and through him, giving expression through Paul as the human channel.

The Apostle Paul was marvelously transformed. Before his conversion he was the chief of legalists. He could say, "If any man have anything whereof he might trust in the flesh, I more". He was the chief of legalists, the prince of all the religious folk. But when he was divinely convicted and humbled by the appearance of the Lord in the Glory, he saw himself the chief of sinners, exclaiming some time later, "It is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief". From the highest pinnacle of religion, the top round of the ladder of Phariseeism, the best man going—he took a tumble and went down into the dust, and took his place before God as the chief of sinners. Then, saved by the grace of God, made a new creature in Christ Jesus, he became the Chief of the Apostles; for he says elsewhere, "His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me" *(I Cor. 15:10)*.

No such an ardent, faithful laborer and toiler in the vineyard of the Lord Jesus Christ was found among all the apostles as the Apostle Paul. Therefore we see that the Apostle Paul stood first rank everywhere. No matter where you find him, it will be at the front and never in the back. If it be in Religion, he is the best; if it be as a sinner, he is the worst; if it be as an Apostle, he is the Prince. Humbled from his lofty position in self-righteousness, Paul took his place before God as a wretched, miserable sinner, the chief of sinners; and then, transformed by the grace of God and lifted to the highest plane of Christian service among the Apostles of the Lord Jesus Christ, he became the living exponent and expression of Christianity. He was Christ-indwelt; he was Christ-possessed. In deed and in truth God revealed His Son in Paul so that he became the living exponent of the Christ life.

I. NOW LET US NOTICE IN THE FIRST PLACE THAT THE CHRISTIAN LIFE IS NOT A RELIGION.

This may seem like a somewhat strange assertion. But let us consider it honestly, in the light of what the Scriptures really teach. If we carefully study the New Testament, we discover that the word Religion is found only five times, including one passage in the Revised Version. The passages are Acts 26:5; Galatians 1:14; James 1:26, 27 and Colossians 2:18, R.V. In these passages the word Religion is found four times in a bad sense, and only once in a good sense, and in that passage the reference is not to spiritual life. In James 1:27 the word Religion is used in a good sense, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction, and to keep ones self unspotted from the world". The word Religion here is the Greek word "threskeia", and means outward religious service. It does not speak of spiritual life, but of the believer's good works, the outward expression of his faith. In no sense in the New Testament is the word Religion used in speaking of spiritual life, or Christianity, or salvation, or regeneration, or the new birth.

Christianity is not a religion. It is unique, it stands alone, it is in a class all by itself. Christianity is not one of the religions of the earth. Men speak of the religion of Hinduism, Mohammedanism, and then they speak of the religion of the Lord Jesus Christ. And when they speak thus concerning Christianity and Salvation, and the things which are spiritual, they drag Christianity from the high plane upon which God has put it, and bring it down upon a level with the religions invented by men. Christianity is not a religion, I repeat, but it is unique and stands in a class all by itself, with not a shadow of a comparison with any of the religions known among men.

The religions of earth are merely systems of teaching. They may contain good ethics, moral codes, but they have no atonement, they have no answer to the sin question, they have no life to offer. They can tell a man how he ought to be, and how well he ought to behave himself to keep out of the mud; but how is the poor fellow who is already in the mud going to get out of it? The question is not that of staying out of the mud, out of sin; the question is, How can I get out of it, since I am in it? The religions of earth do not solve the problem of sin; they do not give life; they cannot impart power that will enable a man to rise up out of his sinful condition; power that will liberate him from the bondage and slavery to sin by which he is captivated.

Then again, Christianity is not Culture; Christianity is not Character; Christianity is not Ritualism: it is not a system of teaching; it is not good works; it is not mere Religiousness. One may have all of these and still not be a Christian. Nicodemus had Religion; Nicodemus had Culture; Nicodemus had Education; Nicodemus had as good a Character as a man who is not saved can have; Nicodemus had good works—so did Saul of Tarsus. But Jesus Christ told Nicodemus, "**Ye** must be born again". And so noble and great a man of religion, and works, and morals, and education, and culture, and intellect as Saul of Tarsus, had to be transformed by the grace of God and saved by the appearance of the Lord Jesus Christ in the Glory before he could be a Christian and live the Christian life.

Christianity is distinctly a life. But I want you to understand me aright when I say this. I do not mean a life a man lives by himself nor from himself. This is what the modernists teach.

They say, "Oh, what is the use arguing about anything pertaining to the Scriptures? What is the use arguing about Doctrine? What does it matter what a man believes? Christianity is not belief; Christianity is a life. If only a man lives well, if only a man lives right, that is all that is necessary." But I do not mean that kind of a life. I do not mean a life a man lives from himself and by himself, and through his own effort and by his own power. When I say Christianity is a Life, I mean to say that Christianity is **divine life,** the life of God imparted by the Holy Spirit to the soul and the heart and the life of man. Christianity is the in-living Christ, the indwelling Christ, in the presence and power of the Spirit of God. This is the great secret that is being preached today among the Gentiles, "Christ in you the hope of glory", and that is Christianity.

II. IN THE SECOND PLACE, LET US NOTE THAT THE CHRISTIAN LIFE BEGINS WITH THE NEW BIRTH.

The Christian life begins exactly the same way as does the human life. Human life does not begin by a Divine creation. God only created one man, and made one woman—never more—just one pair. God is not responsible for every babe that is born. You cannot say that every human being that comes into an earthly existence is the direct product of God, the creation of God. God is not responsible for all the imbeciles, and the idiots, and the weak-minded, and the infirm, and the cripples that are born. God only created one man, and made one woman out of the rib He took from man, and He gave that pair power to propagate the race. Every human being that has come into existence since the creation of Adam and Eve has come into existence by the process of human generation, and God had nothing to do with it.

Someone will say, "Does not the Bible teach that all men are the offspring of God?" Well, yes, the Apostle Paul, when he preached that memorable sermon on Mars Hill, at Athens, quoting from Aratus, one of the Greek poets, said, "We are all the offspring of God". But Paul used a very striking word when he used the word offspring. It is the Greek word "Genos", and it means "race." Paul is not speaking of any spiritual work; he is not referring to God as Father; he is not speaking of any spiritual relationship; but he is speaking of the work of God in the original creation, when He created Adam in the image of God, and in Adam created the race. In that God created Adam in His own image, and created the race in Adam, we are all the offspring of God; but we are not directly the offspring of God in our own personal, individual existence and entity. And since Paul is not speaking of God as Father, nor of any spiritual work, nor of any spiritual relationship, we have to go elsewhere in the Scriptures to find our basis as to our relationship with God.

Men are not children of God by natural birth. They can only become children of God by a supernatural birth, by a spiritual birth. Because you are a physical human being and have an existence and an entity does not give you any relationship with God. If you have any relationship with God that relationship is established by faith, and by faith **only.** Now I come back to my thought. I am saying that all human life has its beginning in birth. Every human being that has entered into the world, since Adam and Eve, has come into existence and has obtained life by the process of natural generation, by birth.

Life comes by birth. As physical life, human life, comes by birth, so spiritual life is by birth, as well as spiritual sonship. "As many as received Him, to them gave He the power (the privilege, the authority, the right) to become the sons of God, even to them which believed on His Name; who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" *(John 1:12, 13).* Only those who are born **out of** God are children of God, and men become children of God by believing on Jesus Christ, and thus also they receive spiritual life. Spiritual life comes by birth, by the new birth, or rather by the birth from above, the birth out of God.

What is the new birth? What is it to be born out of God? What is it to be born from above? It is not Culture; it is not Education; it is not Religion; it is not Reformation; the birth from above is the creative work of the Holy Spirit. When the sinner believes on the Lord Jesus Christ, and receives Him as his Saviour, the Holy Spirit, through the Gospel preached and believed, creates in that man a new creation, imparts to him divine nature and a new, a spiritual life. And when that transaction takes place, a new creation has entered upon a new existence and entity. "If any man be in Christ, he is a new creation". "We are His workmanship, created in Christ Jesus". "That which is born of the flesh is flesh (a distinct human entity); that which is born of the spirit is spirit" (a distinct spirit being). Just as I bear about a physical body and have a physical, personal existence, so I bear about with me as a believer a spirit being, and I have a spiritual entity because I am a new, a spiritual creation. I am a dual being, the old man of flesh and the new man in Christ. I have a spiritual nature, a divine nature in me, a new man, called elsewhere "the inner man," as well as the old man of the flesh. How did I get that new man? By a birth from above, just as I got the outer man by a birth from my natural parents.

Now the creation possesses the life and nature of the one from whom it is born. In birth the law of heredity prevails. The Bible says that fallen Adam begat a son in his own image; but the image in which fallen Adam begat a son was not only a physical image, but that son begotten of fallen Adam also had a fallen human nature, a sinful human nature. And therefore the Psalmist confesses for himself, saying, "In iniquity was I shapen, and in sin did my mother conceive me". Every child born into a physical existence from human parents is born a sinful child. It receives that nature from the parents from whom it is born.

The same is true in a spiritual sense. Born out of God I have God's life. Born out of God I have God's nature. Now nature determines kinship, desire, element. Because I am in the family in which I am by my natural birth, there is a kinship to my family. Every other child in that family, by virtue of its birth into that family, is a brother or a sister of mine. I might deny them, I might disown them, I might refuse to look at them, to have any fellowship with them, but there is a kinship there that I can never deny. I have the same blood in my veins that they have, I possess the same nature they possess.

Everyone born out of God has a kinship with every other one born out of God. We may fight with each other, we may refuse to acknowledge each other, we may deny each other, we may have no fellowship with each other, but if we are born out of God there is kinship there. We all have the same divine nature. We are **all** brethren.

And nature determines desire. Do not, please, blame that hog for wanting the mire and the mud and the dirt. Why, that is the nature of the beast! Do not blame that sheep if it does not want to go into the mud puddle and roll around in it; that is not its nature. Put a swine into a nice clean, dry place where she cannot root, and she is not in her element, she will not enjoy it. Take a sheep and put it into a dirty place where it is not dry, and the poor thing is out of its element and will not enjoy it. The nature of the pig demands that it shall have that which corresponds with its nature. The nature of the sheep demands that the sheep have that which suits its nature. Do not blame the beast for the environment it wants, for it desires the surroundings suited to its nature.

If I am born out of God, I love the things of God; I love the Bible; I love the worship of God; I love the service of God; I love the people of God. Born of fallen, sinful, human parents, I love sin, I love the filth of the world. The birth from above establishes an affinity with God and the things of God, though there may be still the fleshly, the sinful and the worldly desires present, because the old nature is still present with me.

III. NOTICE THIRDLY, THE SECRET OF THE ENJOYMENT AND MANIFESTATION OF THE CHRISTIAN LIFE IS TO LIVE IN FULL FELLOWSHIP WITH THE HOLY SPIRIT.

The Holy Spirit is the executor of God and of Christ. He is the spiritual presence of God and of Christ. Therefore, when Paul says, "Christ liveth in me", he does not mean that the physical Christ who is seated at the right hand of God in the Glory, is living in him; but he means that the spiritual presence of

(Continued on page 7.)

BIBLE STUDY DEPARTMENT

SPIRITUAL, DISPENSATIONAL, PROPHETICAL, PRACTICAL AND DEVOTIONAL

THE FAMILY LANGUAGE

By Chas. F. Reitzel, *Author and Bible Teacher, Altoona, Pa.*

It is said, that God "at sundry times and in divers manners spake in time past unto the fathers by the prophets", but "in these last days hath spoken unto us by (or in) His Son". In these words we have God speaking to men through the medium of the prophets set in contrast with that of His speaking to us through or in His Son. And while He spake to men through the prophets in "divers manners", it is also true that He now speaks in "divers manners" when speaking to us in or through His Son. The trouble with us is, that we are too dense in our spiritual perception to understand Him. And strange as it may seem, it is in respect to the family language in which our dullness is most glaringly manifest.

Have you ever gone into a home and heard the several members of the family speaking the one to the other in a language that was entirely strange to you? To say the least, some of the expressions they made seemed really silly, bordering, as you thought, very closely on the idiotic. You did not know what they were talking about. But the members of the family knew. To you they had no more meaning than that many ducks quacking or a flock of crows cawing. But to the members of the family the speech was as sweet as the breath of heaven. And, furthermore, it is not to be expected that strangers or outsiders should understand such talk.

Now this peculiar language is referred to in Hebrews 12. Listen! "Ye have forgotten the exhortation which **speaketh**". The exhortation that does what? The "exhortation which **speaketh**". And what is the speech or message of the exhortation? It "**speaketh** unto you as unto children, My son, despise not thou the **chastening** of the Lord, nor faint when thou art **rebuked** of Him". See, it is the speech of chastisement and this is always the language of the family. It is "as unto **children**, my **son**". But what is the Lord telling us in His messages of chastisement?

First, He is telling us that **He loves us.** "Whom the Lord **loveth** He **chasteneth**".

If we had our choosing, we would not have the Lord express His love to us in that way. But the choosing does not belong to us. He is the Sovereign and we are the subjects. We would prefer Him to show His love to us by sending us some nice things to eat and pretty things to wear. And He does this very thing over and over again. Or we would have Him tell us in that many words that He loves us. And He has done this in a thousand and more verses in His Holy Word, but we will not take the space to quote any of them here. Like the speaking of the prophets to the people in time past, He speaks to us in "divers manners".

A few years since we picked up a little boy for whom we felt a special attachment and we spanked him. And isn't it strange, that when we see a lovely little child there is felt an inward impulse or propensity to pick the little fellow up in our arms and paddle him. The little fellow we spanked was almost scared out of his wits and he began to cry. He thought that we were chastening him, and not knowing or understanding the meaning of the speech or language of chastisement, he revolted against such a course of procedure. Of course, as already intimated, our strokes were love strokes, but the boy thinking that our action was a form of chastisement, only goes to show the interpretation the little fellow put upon chastisement. And oh, how long it takes for some of God's children to understand the language of their heavenly Father's chastisement. We look upon chastisement as something "grievous" that God is thrusting upon us, whereas it is only one of the ways He has of telling us that He loves us.

Secondly, Chastisement is one of God's ways of telling us that we are **His sons or children.** Have we forgotten the exhortation which **speaketh** unto us as unto **children**, "My **son**, despise not thou the **chastening** of the Lord". And, "What son is he whom the father chasteneth not"? So where there is chastening there is sonship, and where there is sonship there is chastening. The two are inseparable. You cannot divorce them.

We feel confident that some of us would prefer the speech of First John 3:1,—"Behold, what manner of love the Father hath bestowed upon us, that we should be **called the sons of God**". Or, "Beloved, now are we the **sons of God**". But, as we have stated before, God speaks to us in His Son in "divers manners".

There were six boys in our family that grew to manhood, and what we did not know in the line of mischief was hardly worth knowing. We would get out into the street with other boys and it was not long until something was "doing." And the "doing" did not always meet with Father's approval. Far from it. He would call to us from the house. In short, he would speak to us, but, as a rule, no attention was paid to his speaking. But it was only a little while until he gave us a demonstration that there were "divers manners" in which a father could speak to his sons. He generally came out with one of his hands behind his back, as though he were trying to conceal something from us. And that was precisely what his action proved to be. He gave our dusty garments a free cleaning by the dry cleaning process—a better name for the transaction, we presume, would be, the hickory process. But there were other boys in the crowd who were just as deeply mixed up in the mischief as were we, and he never so much as touched them with the rod. And why? Simply because they did not belong to the family. They were strangers and not sons. The fact that he used the rod on us was one way of Father telling us that we were his children. But somehow we were too dense to understand and too unresponsive to appreciate it. "If ye be without chastisement, . . . then are ye bastards and not sons". But most of us would prefer this information or assurance to come in another way. We would rather have the Spirit bear witness with our spirit that we are the children of God. But we must remember, that He speaks to us in "divers manners".

Thirdly, Chastisement is God speaking to us for "our **profit**". "We have had **fathers of our flesh** which . . . chastened us after **their own pleasure**, but **He** for **our profit**".

Here is a contrast between the chastening of a human father and that of God the Father. And you will note that in the chastening of the human father or "fathers of our flesh", the chastening is for the **"pleasure"** of the **chastener**, the **father**, but in the chastening of our heavenly Father it is for the **"profit"** of the **child** or the **one chastened.**

Now why this change in the emphasis? Why this shifting of the advantage accruing from chastening from the chastener to that of the one chastened? How shall we account for it? You will say, no doubt, "Oh, that is easy enough. In the human family it is an enraged father gratifying his passion by reeking vengeance upon his disobedient child. But in the heavenly family it is the Father taking into consideration the advantages the believing child will receive from a course of discipline. You must know that God is more considerate than a human father."

A superficial or elementary consideration might suggest such an exegesis as a satisfactory answer to our question, but we believe that the Holy Spirit has something much deeper for us than all that. Might there not be here a hint at the atoning work of Christ? Would a substitute for sin in the one instance not account for such a difference? It surely would. For instance, in an earthly family a father's word must be law and that law must be honored. For example, if a father lays down certain rules and attaches penalties for the breaking of those rules, and if he does not mete out the specified penalty when those rules are broken, then he makes himself a fabricator before the members of his family as well as before the public at large. In short, he suffers a disadvantage if he withholds chastisement when his rules are disregarded. His veracity becomes somewhat questionable. So the chastisement of an earthly father is necessary for his own advantage or "pleasure." But on this point our heavenly Father in His relation to His family, the church, differs from the earthly father in his relation to his household. In the heavenly family a new element has been introduced that is painfully absent in the

earthly family. The heavenly family has a Substitute, a thing that is entirely unknown in the earthly family. However, if some one could come into the earthly home and act as a substitute in bearing the penalty of the father's broken laws, the father's word in reference to the penalty of those broken laws would then be honored, and he would no longer need to consider his own veracity or the "pleasure" of the consciousness of being a man of his word. No, no, he could then think entirely of the advantage or "profit" his child would receive through the discipline of his chastening.

As before intimated, in the heavenly family, blessed be His Name, there has been such a substitute, and that Substitute is Christ Jesus. It is true, we admit, that God said, "The soul that sinneth it shall die". And it is also true, that "all have sinned". But it is also gloriously true that "Christ died for our sins". So the justice and the holiness of God, as well as the majesty of His law are no longer put in jeopardy in God's gracious dealings with a redeemed sinner. His righteousness has been fully vindicated. The claims of an outraged law have been fully met. God's demands for His broken Word have been more than satisfied. His veracity in dealing in mercy with the sinner will never again be brought into question. In this particular and unique sense the "pleasure" of the Lord is no longer at stake in the matter of chastising His children. He need not chastise for His **"own pleasure"**. That matter is now and forever a thing of the past. It has been settled once and for all. "It **pleased** the Lord to bruise **Him"**. That is, it **pleased** the Father to bruise His own Son as a Substitute for the children, and now He no longer needs to chasten His children for His **"own pleasure"**. The "pleasure" has been His already in the bruising of His own Son. Chastening is now a matter for the children's **"profit"**.

And what is this "profit" that is to accrue to the disciplined child of God through a course of chastening? Briefly stated, it is twofold.

1. Participation in "His holiness". He chastens us "for our profit, that we might be **partakers of His holiness"**.

2. The yielding of the "peaceable fruit of righteousness". "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it **yieldeth the peaceable fruit of righteousness** unto them which are exercised thereby".

Here are two profound thoughts—"His holiness" and the "fruit of righteousness"—the full depth of which we shall never fathom until the day we see Him face to face. But in the meantime let down the cable of your meditation and sound a little of their rich and solemn depths and to your great surprise you will find here waters to swim in.

WHAT IS THE CHRISTIAN LIFE?

(Continued from page 5.)

Christ in the person of the Holy Spirit is dwelling in him. If the Holy Spirit dwells in you Christ dwells in you, God dwells in you; for the Holy Spirit is Christ, and the Holy Spirit is God. He is the spiritual presence and personality of God and of Christ.

To enter into the full enjoyment and manifestation of the Christ life we need to be filled with the Holy Spirit. It is not enough that we are indwelt with the Spirit, we must be **filled** with the Holy Spirit. He dwells in every believer, but He does not **fill** every believer. He dwells in every believer because he is a believer, but He only fills those who are fully yielded to Him. To be filled with the Spirit means to be absolutely possessed by Him, so that we are under His perfect, absolute sway and control. What does it really mean to be filled with the Spirit?

First, to be filled with the Spirit is to walk in the Spirit as to the manner and habit of living. To walk in the Spirit means to walk by the Spirit, to live by the energy and the power of the Holy Spirit. It means that the Spirit controls our lives, and that He is the strength, the energy, and the vital power of our spiritual lives. "If we live in the Spirit let us also walk in the Spirit".

Second, to be filled with the Spirit is to live so that He is ungrieved and unquenched in our lives. When the Holy Spirit is grieved in our lives He ceases to manifest Himself in power and in blessing in us and through us. He is grieved in many ways, but especially by allowing the flesh to act. When the believer allows the old nature to dominate, and to hold control, then the Holy Spirit is grieved. The Holy Spirit is quenched by narrowness, bigotry and sectarianism; for it is to be noted that the exhortation, "Quench not the Spirit", immediately precedes the expression, "Despise not prophesyings". Do not close your mind and your heart and your life to any new light on God's Word; for if you do you quench the sacred flame of the Holy Spirit. When you assume the attitude, "I know it all, I know all the truth and all there is to be known, I will accept nothing new, I will believe nothing I have never heard before;" when you assume the role of critic as soon as you hear something, and judge and condemn the preacher or the teacher who teaches it, you are refusing to let the light of God's truth shine into your mind and into your heart, and you are quenching the Spirit. If you want to be filled with the Spirit then you must live such a life that the Spirit is ungrieved and unquenched.

Third, to be filled with the Spirit is to live in such full and vital fellowship with Him that He has absolute control of the entire life. In short, it means to be absolutely possessed by the Holy Spirit. The fulness of the Holy Spirit does not mean that we get **more** of Him, but that He shall have all of us by absolute surrender and yielding to the Lord. If the Holy Spirit has all of us, if He is absolutely in control of our whole being, then are we filled with His divine and sacred presence.

The Spirit-filled life is a normal Christian life. Any child of God who is not filled with the Holy Spirit of God is not living a normal Christian life, but is lame somewhere, weak somewhere, out of joint somewhere, lacking or dwarfed somewhere. The Corinthians were not Spirit-filled, hence they were carnal. A Spirit-filled child of God is living a normal Christian life, and it is a Spirit-filled life that is the secret of the full enjoyment of the Christ life and of its manifestation. Only as you and I are absolutely possessed by the Holy Spirit, filled with the Spirit, under the control and domination of the Holy Spirit, do we in reality enjoy the Christ life, and can we in any sense give expression to it and manifest it.

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance", and that ninefold cluster of the fruit of the Spirit is but a summary or an explanation of what Paul means when He says, "Christ liveth in me". Mark you, it is the **fruit** of the Spirit; it is not the energy of the flesh; it is not the result of human effort or will power. No, no, it is the fruit of the **Spirit**; and the fruit of the Spirit will be seen in the life of the believer who has learned to walk **by** the Spirit; that is, to walk **in** the Spirit. Christ is the hidden secret of the Christian life, as He lives and reigns in the believer by the presence and power of the Holy Spirit.

You have no doubt all seen a great fountain in some public square or some wealthy man's yard. You have seen how the water leaps into the air and then falls into a basin below, which fills, and pours out its fulness into another lower down, and then, perhaps, into a third. You have heard the merry splash as the waters fall in showers and torrents from basin to basin. If you stand at the lower basin and look up, you may say, "There is the water." That is true, and will be true of each basin. But if you would express the truth as to where the water really is, you will have to look elsewhere. Perhaps far up on the mountain-side there is a vast reservoir, or down yonder a spring rises out of the rocks and the sand. The water's source is not in those basins of that fountain; the fountain and the basins are simply the receptacles of the water, simply the channel through which the water flows. The water supply is up in the reservoir on the mountain-side, or down in the spring that bursts up through the rocks and the sand.

Thus Christ is the hidden secret of every spiritual blessing. Thus Christ is the hidden secret of every Christian grace and virtue. Jesus Christ Himself in the presence and person of the Holy Spirit is the secret of the Christian life, as well as the secret of the enjoyment and the manifestation of the Christ life.

Shall we not now fully yield ourselves to Him and let Him ut-

(Concluded on page 16.)

GENTILE DEPARTMENT

CANADIAN BRANCH COMMITTEE OF AMERICAN-EUROPEAN FELLOWSHIP

Some time ago the Home Director of the **American-European Fellowship** and Editor of the **European Harvest Field,** Pastor W. S. Hottel, succeeded in securing a number of openings for Miss Margaret Griffith in Hamilton and Toronto and vicinities, where she labored for a number of weeks with much blessing and success in arousing interest in the work of the Lord in Poland. Miss Griffith has served for about two years in Poland in connection with the Radost Bible School. Former friends of the Christian Testimony to Jews were stimulated to a new and deeper interest, and many new friends for the entire European Missionary Work represented by the American-European Fellowship were gained.

It was deemed wise to hold a meeting and to organize a Branch Committee of the American-European Fellowship in Toronto. The meeting convened in the home of Mrs. S. H. Blake, of Toronto, and was presided over by Home Director Hottel. The following committee was appointed: Rev. H. E. Irwin, K. C., Chairman; Mr. Wilson Fenton, Treasurer: Mrs. Wilson Fenton, Corresponding Secretary; Miss Stella Fleming, Mrs. S. H. Blake, Mrs. F. W. Rathbone and Home Director W. S. Hottel. This Committee was empowered to perfect the organization as speedily as possible, and to act upon any necessary business matters.

Following the deliberations connected with the forming of the organization, Mr. J. E. Windsor, a volunteer for service in the European Field, who had previously had an interview with Home Director Hottel, was introduced by him to the goodly number of friends who were present, and who were deeply interested in the story of God's call to the mission field as it became known to Mr. and Mrs. Windsor, who are hoping soon to be led out into the place of the Lord's choice, probably among Russians in Poland.

It is encouraging to know that new helpers for the Home base are becoming interested, as well as workers for the Harvest Field. O that many more needy souls in war-swept Europe may hear the Gospel and find life and joy in these trying days of unrest!

A LETTER FROM PASTOR JACK OF GERMANY

DEAR BRETHREN IN CHRIST: March 24, 1927.

Our Lord's blessings and grace be unto you. We thank you most heartily for your letter and gift which we duly received. I sent you at once a receipt and some reports, but only today am writing you, having been absent for some days on a journey in Southern Germany concerning our Mission's affairs. We are going to distribute the money according to your wish, among three worthy brothers in Russia.

1. Brother M. and his wife, who were about three years in Germany and had to work among Russian emigrants. About six months ago they returned to Russia and have a very responsible and blessed work as traveling preachers for evangelical communities in Ukraina. His wife is serving in the communities among the women.

2. Brother K. He is the oldest and most experienced and blessed brother in Russia, and has seen the great religious awakening in Russia since serving there as a preacher, writer and teacher in the Bible Schools.

3. Brother M., a blessed evangelist among Russians, Germans, Armenians and Tartars in the Caucasus. The Holy Spirit worked through him to convert thousands to Christ. We are sending you an extract from his last report.

4. Further, we shall divide a sum between two brothers, both working among the many thousands of Russian emigrants in Berlin and two other cities. The latter is successor to Brother B—— who died so very suddenly about six months ago, having been a leader of the community of Russian evangelists in Berlin. A——, who is to help Brother T——, was a Russian Colonel, and in our Bible School he came to full faith in Christ, and became an ardent propagator of the Gospel among his Russian brothers in Germany.

The balance of the money shall be employed according to designation, for Bibles and Concordances.

Our hearts are full of thanks to our Lord who allows the collaboration of our Mission with your work. We are praying that the Lord may richly bless you in your work and grant you His grace.

With hearty greetings, bound in Christ,

W. L. F.,
W. L. J.

EVANGELISTIC MEETINGS IN BULGARIA

Sophia, Bulgaria, March 24, 1927.

MY DEAR BRETHREN AND FRIENDS:

You will be glad to hear that we are in the midst of 15 days Evangelistic campaign in this large city of Bulgaria. The large hall where the meetings are held is crowded night after night. People of all classes are coming,—national representatives, priests, officers, teachers and men and women of all sorts.

The after-meetings are more interested. Hundreds of men and women are coming forward, kneeling and confessing their sins. Many accepted the Saviour. There seems to be a great religious awakening. We seem to be ripe for a great revival now, and it is hoped these meetings may prove helpful in promoting that greatly longed-for and earnestly prayed-for genuine revival.

It has been a great joy to me to receive letters from all classes of people saying that they had been led to Christ. We shall (D. V.) continue the meetings one week more. Please pray for us. Pray for those who have started the new life and for those who are under the heavy burden of sins, but are in the way to accept Christ Jesus.

In the afternoons we have meetings in homes in different parts of the city. Some of those converted were formerly skeptics, infidels and atheists. Glory be to God! He is doing great things, and we daily are seeing many coming to Christ. As soon as I return home I should like to send you a long report of all these meetings. Pray for me.

Sincerely yours,

PAUL L. MISHKOFF.

WORD FROM ROUMANIA

March 26, 1927.

DEAR BRETHREN IN CHRIST:

As it is now some time since I last reported about the Lord's work in northern Roumania, I am writing a few lines to let the friends behind the "Front" know what is going on on the "Firing Line," in our Sector.

We praise God that we have been able to assemble regularly without interference by the authorities. There seem to be indications now, that our friends, the priests, are agitating and trying to persuade the authorities to interfere. We are praying our dear Lord to undertake for us, knowing "He is able." Won't you help us with your petitions before the Throne of Grace?

Tomorrow some of our Brethren are going to a village about twenty miles distant, to bury a Brother who has just passed away. This leaves only eight Believers in that village, a small flock, but very earnest, and we believe the Lord will yet work mightily there.

We have been quite active in distributing tracts and portions of Scripture during the last three months, in spite of the prohibition, and not without visible results, for which encouragement we praise Him. One man in a village twelve miles distant, got converted through first reading a tract given him, later asking for a Bible, and after reading that most studiously, accepting the Saviour. He told the Brother who gave him the tract and later the Bible, a week before his conversion, "There is nothing I have ever found in the world like this book". He has only one finger, all his other fingers were crushed by a car on the railroad passing over his hands. He has to be even fed by his wife, but he is happy now, and his wife believes too. How wonderfully our Lord works!!

Our Sunday School children are also being made to feel the effects of the great antagonism to the Word. The teacher in one school whipped three of the boys because they had portions of the Gospel, and told the other children to beat the converted ones up when they came out of school. Here, the mother of a little girl was called before the teachers and told she dare not let the child go to Sunday School any more, as she would get the whole class converted. If she let her go any more she would be imprisoned and fined a large sum of money.

Recently a priest of the Orthodox-Greek church, came to me. He had been to see me before and we had spoken much about the will of God. This time he commenced the conversation by producing out of his pocket a tract and Gospel, furnished us by "The Scripture Gift Mission", who very kindly sent us quite a supply, which lasted, alas only too short a time. He stated he had recently had an Inspector in his school and during the inspection one of the children had these portions in one of the books. He was furious, confiscated them both, and scolded the child severely, but he said, "When I got home and read what I had taken, I saw it was only the Word of God, and I feel very much ashamed." He then apologised for taking these por-

tions away from the child. I believe he is "not far from the Kingdom." Pray for him!

We have recently held a short Bible Course for Believers. Visitors attended from several villages. It lasted only two weeks, but was most blessed though most of the Brothers could not stay the full time. Our Brother Fred Stettler and the writer ministered and were much blessed. It was so encouraging that we are planning next winter (D. V.) to hold a course lasting at least four weeks. We need many more native workers in this territory. Pray that the dear Lord will raise up the right men and women for this work.

Living expenses are contantly rising, in spite of the fact that the dollar is low. Formerly the excuse was "the dollar is so high", but now there seems to be no excuse. It keeps one puzzled how to make both ends meet.

Pray for us dear friends, that we may be permitted to stay in this land. There is always danger here of being put out of the country on account of too much activity. The Lord has permitted us to work here over seven years, and we praise Him for this blessed privilege, but there is so much to do, and so few laborers.

Our dear Brother, Fred Stettler, is doing splendid work, especially in the Sunday School. He is also studying the Ukrainian and Roumanian languages. We commend him to your prayerful interests, which we also covet for my dear wife and myself.

With heartiest greetings in Christ Jesus,

Yours in His service, R. W. HILL.

A CHEERING REPORT OUT OF RUSSIA

DEAR BROTHER:

Peace to you and all dear friends in W. I am desirous to communicate with you in regard to our Lord's work in Russia and the awakening of faith among the Russians.

Having left Germany I went first to Moscow and then to a city in the South. Refraining from reports about Moscow, I mention only that instead of three assemblies there are now eight of them, and all overcrowded.

I stayed for two months in B. We hired a hall for meetings, and the Gospel has been heard for the first time in this town. A big crowd of wretched people gathered. The meetings have always been overcrowded, the people eager to hear even through the windows and doors. Some who were attracted by songs or placards were converted, and others experienced a deepening, thanking the God who had saved them. There is not a larger hall available at present, and if we had a larger one, the rent would be higher than we could pay. Believers are praying that the Lord will help them to build an assembly hall.

I hoped to have a rest for part of the summer, but found it expedient to speak at nearly every meeting, and the Lord blessed the message and manifested Himself in the saving of souls.

We then had a conference, and brethren came from the country to enjoy the fellowship and prayer and to confer regarding their needs. This meeting showed that everywhere in the country was (1) a great awakening, (2) a lack of workers, (3) a great deficiency of money, and (4) want of Bibles and religious literature. May our Lord remember these needs.

I have been invited to visit many districts, but could only accept a few of these invitations in my limited time. I will tell you of two of my journeys. On October sixth I started with brother M. to V. a distance of 18 kilometers. It is difficult to describe the great joy of brethren and sisters at the arrival of visitors, and their eager questioning. We had daily evangelistic meetings, which were attended by people from villages some distance away.

On October 24th I went with brother R. to a town named A. We had to travel in a coach about thirty-five kilometers. The winter was beginning, and there was a very cold wind blowing across the open country. A. is a small provincial town far from the railway. We found lodging in a believer's family consisting of two parents and four children, very poor, the children being nearly naked, and their food consisting of dry bread only. Our host was rather embarrassed, but we tried to put him at ease and shared with him his meals. The town has only five believers, two brothers and three sisters, but all unable to preach or interpret the Bible. I assisted in a meeting. The hall is big and comfortable and the meetings have been well attended, while the assembly has been blessed. They usually have two meetings on Sundays, one at 10.00 a. m., and one at 5 p. m.

The Sunday I assisted found the hall overcrowded and people standing in the antechamber. There were many youngsters who listened very attentively. One could feel the presence of God. They seemed never to have heard the message of God, and after the meeting came to an end they seeemed loath to leave, and remained until several hymns had been sung. We could not let them go without attempting to appease their hunger, and in spite of our weariness, we entertained them until nearly time for the evening assembly, which lasted late into the night. Many of them had tears in their eyes and begged us to come again.

Late in the evening we had a conversation with the five believers who were very enthusiastic in their desire to have a work of God in that place, but they had found it very difficult to pay the rent of the hall and traveling expenses for preachers. We prayed together fervently to the One who could help.

We left the town the next morning in a great storm, which made it difficult for the horses to get through. I had time to meditate during the journey upon what I had seen and heard regarding the extreme poverty and the needs of the brothers in A. I could but contrast it with Germany, where there is sufficiency in every way, and I asked myself if believers there were aware of these needs and as ready for sacrifice as are these poor brethren, and whether the Lord's work was as precious to them as to our brothers. My journey led me through villages of virgin soil for the Gospel, and it seemed to me as if I heard through the storm, a voice, calling, "Come to us and save us."

A WORD ABOUT FOUR YOUNG MEN

In 1925 I met in Paris the four young men shown in the accompanying picture. It was agreed then and there that they should come to America for study in some of our good Bible Schools or seminaries. The two boys in the center followed me to America in the fall of 1925; and have been in the National Bible Institute, New York, ever since; the one at the right has been in Bloomfield Seminary for several months, and the one at the left has just entered there as a student. These four young men are nephews of the Rev. I. S. Prokhanoff, of

RUSSIAN BIBLE STUDENTS

Leningrad, Russia, who was in America more than a year and a half in 1925-6, and they are seeking the Bible training which will enable them to enter the same field of ministry occupied by their uncle.

I do wish I could tell the readers of "The European Harvest Field" that "everything is lovely and they are all happy," but that would require more optimism than I am able to muster. The boys left behind in Paris a very dear father and mother, who are in very great need. Their need is so great that the two boys at National Bible Institute have been working nights to earn something for their support, there being no work to be had in Paris, even if the father were able to undertake it. These two boys have a rather hard schedule, going to work at 7 P. M., sleeping from 5 or 6 in the morning until 10; then going to their classes and keeping up classes and study pretty much all the rest of the day until 7 P. M. rolls around again. Worse, still, I discovered that toward the end of the week they have been actually short of money to buy food, because of sending "too much" over to the parents and also because of their desire to provide for the two brothers over Sunday, when the four of them go to the Russian Evangelical Christian Church on the East Side of New York.

I am sure you will agree with me that something ought to be done to aid these two brave fellows in their struggle to keep up with the study requirements and yet earn enough to care for their parents and to provide over-Sunday comforts for their two brothers from the Bloomsfield Seminary. NORMAN J. SMITH.

WORD FROM MISS EDNA KAUFFMAN

Our readers will be glad to read this cheery communication from Miss Kauffman, the latest recruit from America for the European mission field, under the Russia Evangelization Society. We are glad to say that Miss Kauffman is being supported by the 12th Street Baptist Church, Allentown, Pa., of which Titus Hottel, a Brother of the Editor of THE EUROPEAN HARVEST FIELD is the honored and successful pastor. The church is highly honored to be privileged to stand back of so noble and consecrated a worker—*Editor.*

Czechoslovakia, March 16, 1927.

"He is faithful". "I will never leave thee nor forsake thee". Praise God for this promise. Truly He never fails, for which I am very glad. When I left home for the land where God has called me to labor for Him, a friend gave me this motto, telling me to hang it in my cabin on the steamer. Though I knew the promise well, yet it was good to have it continually before me, and besides, it attracted the attention of others.

This was my first trip across the ocean. I traveled alone, and yet, praise God, not alone. How real the presence of the Lord is when one is thrust forth alone with Him, away from friends and loved ones. There were many friends who came to the steamer to bid me farewell, and who sang and prayed. It was a pleasure to meet a Christian lady before leaving shore, and we had blessed fellowship on the journey.

We had a few days of storm, but on the whole all went quite well.

Mr. L——, the missionary in Czechoslovakia, with whom I am now working, met me at the steamer at Cuxhaven Germany. He was very kind in looking after my needs and my baggage. We went to Hamburg, and there I had my first night's lodging in Europe in a Christian home. The next day there was further attention necessary in shipping the baggage through to Czechoslovakia. Here I attended my first service in Germany. I understood most everything, but could not take part as well as if it had been in my native language.

We took a night train to Berlin and arrived there early next morning. Mr. L. attended to some business and I visited a sister of one of the students of the Missionary Training Institute of Nyack, N. Y. I was royally entertained and had the privilege of witnessing for the Lord.

The next stop was in Dresden, where we visited a sister of Mr. L. Then we crossed the border into Czechoslovakia and stopped in Prague over Sunday. Mr. L. has a brother and sister living in this city, whom we visited. Sunday morning and afternoon we looked into many different churches, both Roman Catholic and Protestant. Never before have I seen so much form and ceremony. It makes one feel very sad to see how people are deceived, thinking they have something that will save them, and yet utterly lost. They have the statue of John Huss, but the true Gospel he taught is lived by very few. Mr. L. spoke in a mission in the evening.

At T—— Mr. L. also spoke in a Christian gathering. Here I attended my first Czechish Service, and enjoyed it as well as possible understanding nothing, yet in spirit there was fellowship.

We arrived in Z——, my place of labor for the Master, Tuesday noon, February 22nd, 1927. I had been tired at times during the journey, yet I praise God that He strengthened me and kept me going every day after arriving.

I have visited quite a number of the homes of the people that come to the Mission. Some are very well furnished, much the same as in the States. Others are not so well furnished and show signs of poverty. It is a common thing to see old women sweeping the streets or coming back into town in the evening carrying a large pile of firewood on their backs which they have gathered in the woods miles away from home.

Though they are poor financially, that is not the saddest part. They are so under the hands of the priests that they dare hardly venture to come to hear the Gospel. Some who have been enlightened by coming, realize that their teaching is false, and yet they go to the false teachers again and again. Praise God, there are some who have pressed through to God and are really born again. Others are on the verge. We trust they will soon be won for Christ. Please pray with us for these.

We have four services a week in the Czechish language, and four in German. It makes it difficult working among two nationalities, not so much because of the language, but because of the hatred between them. There is quite a nice Sunday School among the Czechish children. They repeated ever so many Bible verses and poems for me, and sing? To say the least, they can out-do many American children. It makes me feel so sad that I cannot speak to them in their tongue. Mr. L. interpreted for me, but I hope by God's help I shall be able to speak to them before very long. It will take some time, because I have to spend some time on the German. I asked the children to pray for me that I would soon be able to speak to them, and almost every hand went up to signify that they would do so. Better still, I was told that the children of one who has recently been saved prayed to that end before I mentioned it. The Lord is working, though the visible results are not coming so fast. We are nevertheless holding on and feel assured that God will answer prayer for the salvation of these souls.

The German Sunday School remains to be started. We are attempting to do so, but must work slowly. The priests forbid the children to come, so it is not an easy matter to reach them. Should we leave them to their fate? No! Christ died for them as well as for the children of our country, and they should at least have a chance.

There are some Protestant people here, but in many ways they are harder to deal with than the Romanists, because they think they are all right because of their faith, yet they are not bringing forth the fruits of a born again life.

The room where we have the services is small, and we have the problem of where to take care of the children continually facing us. We must take care of them apart from the regular service—teach or entertain them while their parents are hearing the Gospel. They cannot be left at home, and as yet they are not trained well enough to behave in the service. In the past they have had them in a pig or chicken pen, and during the colder months at times in the kitchen of the landlady; but last Sunday the door to the kitchen was locked on us, so you see it is quite a problem what to do. It is very difficult here to rent or buy rooms, and one must have the wisdom and means to act quickly when there is an opportunity. Please pray much for us that God will speedily give us a place where we can arrange for meetings with the children and older ones so that we can give them the Bread of Life and lead many to Christ.

I am sorry to have made you wait so long for a letter from me. But I have been so busy that I hardly know what to do and what to leave undone.

Yours in His service,

L. Edna Kauffman.

TRANSLATION OF A LETTER OF JOHN KOVALCHUCK

Dec. the 22nd 1927.

Peace be with you in the Lord, our dear brother L—:

We hope that the Lord is keeping you in all pathways of your life and that you are well and are as before living in the Lord. Forgive me, dear Brother, that we have not written you for so long. We are busy all the time, and in the beginning we were more busy than ever. At present, thanks to the Lord, since the question of our apartment is settled we do feel a little bit easier in our mind.

To describe our situation here and the conditions of the work in general, would require much time as well as work. Therefore I shall only make a little sketch.

We arrived safely in Poland, having had many expenses as well as difficulties with our luggage on our way over. I do not advise anyone coming here to bring with them clothing all the way from the States. It really does not pay. One can buy it here much cheaper and just of the kind worn on this side.

Brethren desiring to come here to do Christian work, dedicating their lives fully to this cause, without the intention of returning to the States, had better not take out American citizenship papers. In Poland a Polish resident enjoys far higher privileges than a foreigner. As such he cannot accept an official position, of a Minister in some community, and cannot receive a permit in his own name. In other words, he feels limited in all lines of the work.

The need of workers for the Lord here is extremely great. A crying need of today is trained laborers who are able to educate the communities. Due to lack of training different superstitions and separations are taking place among believers. There are even some who dare to call themselves Christ—the Pentecostal people, among whom many ignorant ones are doing harm, making a great hindrance of the Lord's cause. At present, thanks to the Lord, many are becoming wiser.

The Lord gave me the opportunity to visit many places, even some hitherto unreached. At present I am working with a brother trying to finish a little hall, but there are many difficulties. I have received many invitations to work in other places. I repeat, there are great opportunities everywhere, and anyone who feels called to come to Poland from the States should do so.

We do thank the Lord for you every time we think of you. May He bless you abundantly in the work for His Kingdom.

We remain as your loving small Brethren,

John Kovalchuck and Family.

AN EARNEST APPEAL

Philippople, Feb. 19.

Russia Evangelization Society,
New York City.

DEAR FRIENDS IN THE LORD:

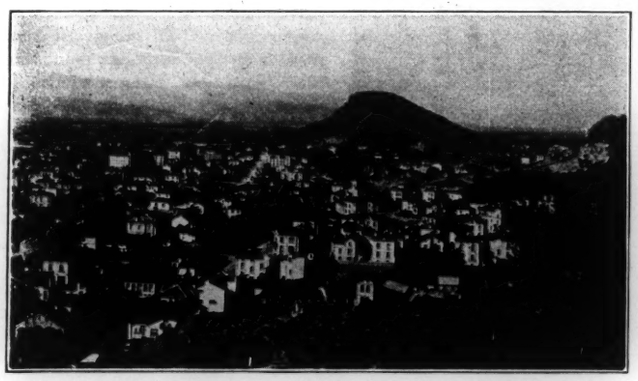
Here is another list of names of prisoners in the Philippople jail who are pleading for Bibles. (Here follow nine names of prisoners and their numbers). All these prisoners heard us several times preaching in the jail, and came forward, thanking us for pointing them to Christ. They have promised to be true to Christ Jesus and to live pure Christian lives. Having no money, they pleaded to be supplied with Bibles, and I promised to see that it was done.

There are many others here who want to have Bibles, but who are not able to pay the price themselves. As I make this known to the readers of "The European Harvest Field," I do trust that some of God's stewards will come to our help in supplying these converted sinners with Bibles.

Please do not forget the suffering mass of Refugees in Bulgaria. There is a crying need for food and clothing. Helpless little children are thrown on their own resources. Hundreds of families are broken up. Please send a gift, so that we may increase our efforts to comfort and relieve some, according to their several necessities. You are heartily invited to join in this great effort to give happiness to suffering children and women.

Will the readers join with us in earnest prayer and sacrificial giving, thus sending messages of love and cheer to the very needy? Prayer is earnestly requested on behalf of the work and workers. I am in the best of bonds, Very sincerely yours,

PAUL L. MISHKOFF.



ONE OF THE FOUR HILLS OF PHILIPPOPLE

TENTH CONFERENCE OF THE ALL RUSSIAN UNION OF EVANGELICAL CHRISTIANS

The following report is most encouraging and delightful. We praise the Lord for the blessed work of evangelization now going on in Russia through the Evangelical Christian Union. Read it, and rejoice, and praise the Lord, and then take new courage in prayer and intercession.—*Editor.*

The representatives of different communities gathered in Leningrad. There has not been any conference of all the communities during the last three years and therefore great was the need of discussing several important questions concerning the work in our Lord's vineyard.

And so the great hall of the "House of Salvation", and several quarters were filled with visitors. Everywhere one could hear joyful greetings and enthusiastic talks.

Some of the delegates related about their long journey through Siberia, coming from the far-East; others spoke of their crossing the Caucasian mountains, and so on. But all, notwithstanding the enormous distances and different hindrances, hurried to this All-Russian meeting.

Observing all the delegates and listening to their speech one seemed to assist not at an all-Russian, but at a world conference. One saw so many different representatives of numerous races and nations: Russians, Ukrainians, Ruthenians, Germans, Lituanians, Poles, Georgians, Armenians, Mongolians, and so on. Even an American friend was among the delegates trying to talk Russian. This makes the impression as if the evangelical movement is gaining ground among all different peoples inhabiting the immense country which is Russia. And the mighty Word of the Gospel is heard in the cold North as in the hot South, in the far East as in the West, in the valleys as well as on the mountains. The Russian giant is awakening.

The representatives gathered were about five hundred. Many who were hindered from coming sent messages of regret. Among the delegates there is an old man named J. W. K. The meeting was led and inspired by our experienced chairman, J. S. Prokhanoff. Quite particular was the attention paid by the participators in the meeting.

The greatest interest is awakened by the reports from different districts, painting very plainly the condition of the spiritual life in different parts of the country. The whole world can hear about the spiritual birth the Russian people have experienced in connection with the deep sorrows through which they have passed.

The delegates speak for five moments each. The Russians report great awakening in their districts. The communities are increasing, new groups are forming, but there is everwhere a great need of experienced workers, prayer-halls and spiritual literature. Some report that the orthodox clergy is showing interest in the evangelical movement and in some places is taking part in joint reading of the Bible and in allowing the use of their churches for evangelical meetings.

The Ukrainians reported a longing for Christ among their people. The preaching of the Gospel is winning ground in the remotest villages. The districts of Skovoroda and Schevtschenko are now flooded with the light of the Gospel. Whole villages are believing and calling, "Come and help!"

The same awakening is taking place in the Caucasus. Osetians, Armenians and Georgians came to report. There is also an awakening among the Mohammedans, Germans, Poles, Lituanians and others who reported the blessing of the Lord upon their work. All desired intercessory prayer and other assistance but sounded a note of joy in the conversion of many sinners, drunkards and thieves. It made one feel that after many a hard trial and shock, a new page of history in Russia is opening.

The mighty Russian Hindoostan is awakening. The words of Dostojewsky, the great Russian writer come to memory: "Give to the Russian this Golden treasure which is hidden from him; show him his future renewal and the renewal of the whole humanity and her resurrections, through Russian thought, Russian God, and Christ, and you will see what a giant, mighty and righteous, wise and gentle, will arise before the perplexed and frightened world, which is waiting from Russia only the rudeness of sword and violence."

The conference lasted about ten days, and the delegates left with joy and inspiration to renew their difficult spiritual labor.

AN APPEAL FOR BIBLES

February 10, 1927.

Extract From a Letter From Russia

At present we are having here a Bible talk and tonight we had a Russian sermon. Brother X—— was preaching and a Tartaric Brother X——. The latter spoke to us about his work among the Tartars, and complained that they had no more than 3 Gospels in the Turkish language. At present, so he told us, there is a great movement among the Tartars and a hunger for God's Word, and a great inquiry after the salvation in Christ. I ask you herewith to send me some exemplares of New Testaments in the Turkish language.

With kind greetings X——.

November 27th, 1926.

Extract from a Letter from Russia West Siberia

The hunger for God's Word is very intense among the believers who are living here, though there are only a few who believe. And yet, if I had only 1000 Bibles I would distribute them all in one month, even those in the Russian language.

There is also a great demand for hymn-books as well as for school-books. Of course we do not know whether we should be allowed to use the latter here in our Russian schools, but if you could send us some we might try. Many are not able to pay more than 25¢. I should be very glad to distribute Bibles and books if I only had enough of them always. There are some more believers in K—— who are better situated in money matters, but covetousness is the root of all evil. They only wish for splendid looking Bibles, but are not really desiring the true Word of God.

Most of the Bibles are bought by the poorer circle of Christians. The Bibles which you sent us through the two Brethren I have given to our assembly, and the Brethren and sisters thank you very heartily for them. We were especially glad, as the Bibles of our assembly are already very old and used up.

The Lord recompense to you your goodness to us.

MISSIONARY JOURNEY INTO ESTHONIA

Helsingfors, Jan. 29.

Russia Evangelization Society,
New York—Philadelphia.

DEAR BRETHREN IN THE LORD:

Am again in Finland, and will be glad to share with you my impressions of my recent missionary journey over Esthonia. On November 20 I left Helsingfors for Reval in a great storm. The stretch of water between these two ports is not large, but it is the worst part of the Baltic Sea. If you add to this the trouble with the passport visa and customs inspector, one must consider this crossing an important event.

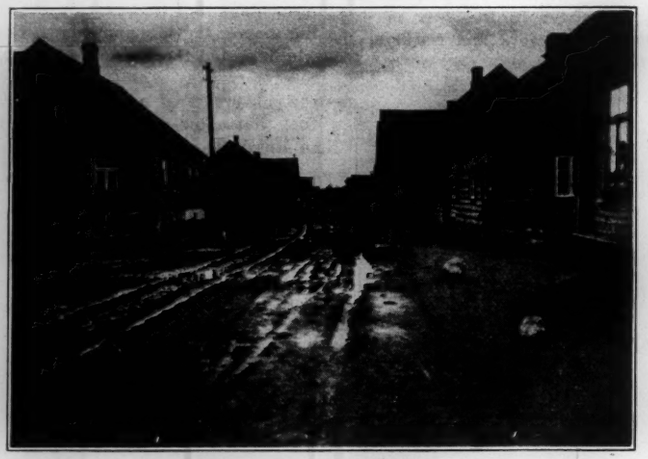
Receives a Hearty Welcome

On the pier at Reval I was met by dear old Brother Mosherenok, head of the local community of Evangelical Christians. Till late night hours I was surrounded by a group of Russian believers, speaking about God's work. Sunday morning we had a wonderful meeting. At their request, I presided at the Breaking of Bread. Till evening time, in conversation with the believers. Then the Lord gave us another wonderful meeting. The little hall of the congregation was crammed and the adjoining rooms were also over-crowded. Little room, little air, but easy to breathe. People catch our words. After the meeting they remain, and some hours are spent with those hungering for knowledge of God. Night is deepening, and I must begin storing spiritual food for the next day, because in Reval especially I am accustomed not to be left alone a single hour.

In the evening again an evangelical meeting, better than the one on Sunday. Dozens of persons remained, many openly declaring their desire to devote their lives to the Lord, and expressing the wish in prayer to Him. It was a confession of the whole group, but I took care not to urge them with my personal influence. This meeting lasted from 6 until 9, and after an interval of some minutes was resumed until 11 o'clock.

His Room Is Like a Prison Cell

Tuesday all day people come to converse with me, one after another. I stayed, as usual, at the meeting place, in a very little room, 1¼ by 4 meters, with an iron lattice at the single window. "We have arrested you," the brethren laughingly said, for it looked like a prison cell.



LARGE RUSSIAN VILLAGE

Tuesday night another Evangelical meeting; Wednesday and Thursday nights meetings for the Esthonian people at the town of Walk, on the Latvia-Esthonia frontier. These were for the Baptists, but at 8 o'clock each evening I had to speak at meetings arranged by the Russians also.

Friday. Came to fetch me from his estate with a carriage, Count E. F. Berg. He carried several of the Esthonian Baptists and myself to his estate, "Hummelsgof-Soe." We reached the place in the evening, and after a short rest at the table of our hospitable host a big gathering of Esthonian Herrnhutters (Lutheran Church believers) met us. People were satisfied. But you could not have a definite impression. There are such meetings. But may the Lord perform His work without our noticing it.

Weary Travelers Seek Living Bread

Saturday. Again an Esthonian assembly. It was a wonderful spectacle. In the deep darkness of a beautiful park came peasants with little fires. People came and went away again, making 20 to 30 kilometers just to be near the Word of the Lord for two hours. Is not this spiritual hunger! What care we have to take in preaching, not to let these weary foot-travelers suffer in vain. How we are obliged to give them real food from the Lord's table.

Interpreter Weeps Over Peter's Denial

Sunday. But the morning meeting of the Esthonians on Sunday passed also in the presence of a complete blessing of the Lord. The meeting was large. My translator, an Esthonian Baptist, lately arrived from Russia, became so moved that, forgetting the translation, she listened and began to sob. (But how was it then possible not to sob, when we read of Peter, denying Christ and being among His adversaries at the wood pile,—warm of the world.) When we were in the evening at another place it was told us what a blessing this meeting was.

Sunday afternoon we drove to another little town, Torvo.

Speaks with Complete Liberty

We could stay here only one evening, and believers of the several denominations decided to make it a combined meeting, inviting us to one hall. The Baptist preacher, V. Konsa, our dear brother, was most hospitable. It is often that we preachers have to wait upon our audience. But this time we made a mistake in coming ten minutes late. The place was crowded to the utmost, with people sitting on the benches and standing in the aisles, the corridors and adjoining rooms. With really great difficulty did I reach the chair. Brother Berg, who arrived late, remained standing behind the crowd during the whole assembly. There was an excellent choir. I could speak for a long time with complete spiritual liberty, admonishing the people to repent and to believe in the loving Jesus. My translator possessed the spirit. The joy of the believers was great. And at night we had to drive back to Hummelsgof-Soe.

Sister Tells Russian Experiences

The rather long drive during the night was shortened by our sister relating to us news about God's work in Russia, from whence she had lately come.

Monday, and with the horses of Brother Berg we did go to the town of Walk. At 6 an Esthonian meeting; the Word was addressed to believers. At 8 a Russian meeting in the German school. The small hall was crowded. The Word was not so strong, but the end was beautiful. Without invitation did several persons remain for private converse. One of these, a young engine driver, a Russian, previously partially awakened to the Gospel, but later a victim of dreadful sins, and only an hour before playing cards in bad company, having ideas of suicide;—this day, however, became a wonder of the Lord's interference.

Tuesday. This morning was for me a spiritual blessing, with a wonderful conversation with the wife of an engineer, moved by the Word of the Lord while attending our meetings. We prayed heartily.

Immediately after this conversation, I did proceed, accompanied by dear Esthonian believers, to the most difficult place of my present journey, Petchory, a purely Russian town of the Russian Government of Pskoff, situated forty kilometers from the present frontier of Russia.

Tempted to Pass by Petchory

I came here with a feeling of fear. I could a little better understand the young Mark, leaving the great St. Paul in fear of the wild places of Galatia. I must confess that I was not free from a temptation to blot out Petchory from my route. But I had wished to go there already for three years.

This is a dirty but lively little town,—more Russia than Russia itself,—with real Russian peasants, thousands of them, in bast shoes (like sandals) and caftans, traveling to this town from the neighborhood. Dangers are there; this is the worst piece of Russia; people are boisterous; they call each other robbers. Esthonians speak about Petchory with horror. To rule over this worst little part of Russia is not easy for the Esthonians. There is fearful drunkenness. Alcohol is freely sold in Esthonia and spread everywhere. Peasants are very poor, especially as they are cut off from the Russian granary.

Flax supports the people. It is carried in thousands of cartloads to Petchory and sold to the foreign agents. The considerable sums of money thus earned go partly to wine shops and restaurants. There are many banks here; large credit is given to the peasants. Almost all this money goes to the public houses. The time of payment arrives, the peasant carries everything to the market, he pays his bills of exchange, the remainder goes to the public house. It happens oftentimes.

I have seen long lines of people waiting from early morning the beginning of the selling of spirits. Very much property is left here, and tens of bottles of alcohol poison are brought to the homes. In the streets you see on every corner drunkards as hooligans, fight-

ing each other. Often they cut each other, strike and kill each other with poles.

Roofs Decay but Spirits Flow

This is a typical picture:—A drunken peasant, in torn clothing, with a whip (knout), reels and totters about, threatening everybody. People think little about it; even the police are accustomed to such a scene. "It is Petchory," he says. Many drink on holidays, and drink when they are grieved. Roofs are not mended, but spirits flow in abundance. After the war and revolution the habits of the people became lower than those of the wild beasts, which at any rate possess some kind of natural laws. If you dig deeper into the Russian soul —even here—how much you find of goodness and understanding. But these are now like beasts and not men. Such is the power of sin, which is death.

Here we have a famous Greek Catholic monastery, founded in 1473. This is a great Russian sacred spot, but it is worldly now because sin is unrestricted within and without its bounds. A Greek Catholic bishop (he is a great authority) is preaching in the church, and at the same time people cut each other outside. Even in the church the young people behave themselves unseemly, and in the back seats laugh at the Bishop who preaches. There is no fear of any authority. Especially hard for my work were these conditions.

False Teachers Put to Route

Two years ago came here to preach the Adventists (men of Sabbath), teaching the coming of Christ on the sixth of February. Due to this fact, the people were very angry and exceited.

About a year ago there came another man to this place, preaching, as he said, the Gospel. He belonged to the Swedish Pentecostalists. But through his bad language and indecent behaviour and utterances addressed toward the Bishop and the Monastery, excited the people so far that he was almost killed by the crowd. At his meetings chairs were broken, bad eggs and cucumbers were thrown at him, and the police only saved him from being cut down.

Missionary Finds No Believers

I was low in spirit, having met in the town not one believer. In order to acquire the confidence of the people, I would be compelled to make it clear that I was a man of an entirely different stamp from the others.

RUSSIAN CHILDREN IN NARVA

On my arrival I immediately looked for a place of meeting. I acquired every kind of permit from the authorities, arranged bills of advertisement, had them spread. But I was met only with fear or contempt, the people thinking that I was Adventist or Pentecostalist, like my predecessors. People here as a rule do not like to see something new and different.

They were afraid to give us a hall, supposing that the populace would smash everything (they did not care about me personally). The police only shook their heads, doubting the possibility of a quiet meeting.

Then I saw how the people looked at my bills of advertisement attached to the fence. They laugh! They scoff; pull them down into the mire! They did not know me, the author of the leaflets, standing by.

No Room in the Inn

And at evening time drunken crowds from the market, bad songs and bad language. All this was a dreadful picture for a man coming from the quiet of Finland.

The day had passed quickly. At last everything is ready and settled. But I had forgotten one thing,—a place where I could rest for the night. I was sure that I should find shelter in one of the two dirty hotels. However, I soon lost courage on hearing that due to the market days every spot was occupied.

In one of the hotels the people had pity on me, and offered to let me lie under the billiard table. This is a rare occasion to me,—a night without shelter. The weather is frosty; I a perfect stranger. No, I will not go to sleep under the billiard table!

"Lord, give me a place to rest!" I did exclaim.

Soon after this did I meet a private person. He offered me a corner at his home. I was exceedingly happy now to possess this corner, although it was dirty and cold. My host at first did not trust me. Who am I! Later he became very kind. This was a hard, uneasy day of unrest,—the thirtieth of November, 1926.

New Day Brings Fresh Courage

Wednesday. A day of great joy. Early already did we meet our Evangelical brothers; they arrived from the different neighboring places one after another, to the inn, where I was a candidate for a room,—in the drawing room. These brethren were called by letter from the provincial places; some came 20 to 30 kilometers on foot.

At dinner time arrived from Reval the old N. P. Mosherenok, dear faithful servant of the Lord,—as it was agreed. Now I felt as one in a fortress.

We were gathered all in one room,—"my" room. We had a wonderful communion, with prayer, and waited with solemn fear the coming of the evening time. All around us in the inn were drunkenness, noise, doubtful characters, spies from the frontier. One of the last of these told us later how he personally shot (executed) two persons. But we feel ourselves in our little, very uncomfortable room only quiet. These brotherly interviews were a deep and mutual comfort.

The evening was awaited with fear. Arriving, we enter the hall. The spacious room is filled. It was in the Russian Club, a gay gathering of Russian refugees. No chairs were given to us, fearing that they would be broken by the crowd. Several rows of benches in front; the remainder of the people standing, squeezing each other, narrowly crammed.

Missionary Grips His Audience

Such things we see in Russian Greek Catholic Churches. Our spiritual guard (the brethren) is spread in different places through the hall. Our dear brother N. P. Mosherenok and I reached the "pulpit" (table) through the crowd.

We bow to the people, expressing our salutations. I was obliged to prepare the wild crowd in the club room to receive blessings; there was no other room. We asked to pray. We could pray without being hindered, our brethren adding a timid "amen" to our words.

The first to speak was N. P. M. The Lord gave him a simple, hearty, clear word, and the people were attentive. I spoke the second. The subject, about the lost son, which, as it seems, is for a long time used by poets, writers and orators, yet acquired here in Petchory for another tune a wonderful meaning. I was deeply moved by this parable. I could speak, being inspired with words of daring, joy, humility, words about the love of the Lord toward the fallen.

(To be continued.)

HARVEST FIELD PRAYER COLUMN

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it" *(John 14:13, 14)*.

More thoughts from one whose vocation is prayer:—I realized I must not only pray and keep on praying, but I really must know how to pray. Then slowly I began to know how,—not that I noticed any answers, but I knew I was heard, and I knew who heard me. Like a motherhood instinct came desire for souls, and I wanted a whole thousand. I believed he would give them, but where were they? I must pray for a whole thousand, verily thinking that was a big number. So wonderfully has **God worked** that I have got beyond numbers and want the earth . . . . . My prayer power does not seem to grow (I thought it would), but my conception of **God** increases exceedingly. . . . . I wish I could tell you the good I wish for you, and your co-workers and all the good work. I wouldn't steal money, but I want it worse than a thief, for the Russian Concordance, for Russian Bibles, for Radost, etc., ad. infinitum . . . . I read somewhere that when we pray we are to consider that God answers according to the deserts of His Son, not according to our desert. Does not this encourage us to come with great boldness to the throne of our "Fear"—the "Fear of Isaac" *(Gen. 31:72)*. MRS. X. T. B.

JEWISH DEPARTMENT

PERMANENT WORKERS FUND

In order that there may be no undue strain on the General Fund of the Christian Testimony to Jews, it has been decided to establish a Special Fund from which may be drawn the necessary expenses incurred in the sending out of permanent workers to the Field. Our Lord has in a very marvelous way supplied, through Christian friends in this country, the needs of missionaries and colporteurs of the Christian Testimony to Jews, and we believe He has those of His own who would like to have a share in the blessed work of sending out these Messengers of the Cross to the land beyond. Several workers expect to sail from America to Poland in the near future, and should there be laid upon the heart of any of our vitally interested friends the financial burden in connection with their outfit and travel expenses, we shall be very grateful to receive such gifts, designated: "Permanent Workers Fund."

RADOST SCHOOL REACHING OUT

Two of Her Students in America

Reports from Columbia Bible School, Columbia, South Carolina, indicate that the two students from Radost Bible School who have entered there have been used in a most marked way during their stay in America. One of them is Miss Olga Aigel, who was the first student enrolled at Radost. She prayed for many months with a few others for the starting of the school in Poland. Twice a week for some weeks she walked eight miles each way to these meetings where Brother Moses Gitlin was teaching a group of young people and she came specially for the prayer for a Bible School. With three months of English before she came to America her record in studies is truly remarkable and possible only through the supernatural help in answer to prayer. In many churches in Columbia and other cities she has brought messages that have stirred many to a new vision of Christ. In the Student Volunteer Convention of the State of South Carolina she made one of the most impressive addresses of the Convention before two hundred college students.

The other student from Radost, Mr. Constantine Oleinick, is also making an enviable record in his studies, and is zealous in his work of soul winning. He has carried the full course of studies, including Greek, with the American students, and in the Bible and doctrine courses especially is making high grades. Mr. Oleinick is a native Ukrainian, Miss Aigel a Bohemian but born in Poland.

Any of the friends of the Christian Testimony to Jews who would like to have a share in the training of these young people may send gifts to the treasurer, Mr. Edw. A. Steele, 704 Schaff Building, Phila., and mark the gift for students in training in America. Both these students are doing some work along with their studies but it is hoped they may give their attention as far as possible to studies and practical Christian service.

NEWS FROM HEBREW CHRISTIAN EVANGELISTS IN RUSSIA

DEAR BROTHER IN THE LORD:

We Jewish believers in Jesus Messiah, appointed by God as labourers in the field among the Jews of Russia—L. Sh., G. G., E. Sh., M. Ph., and E. B., have had the opportunity by the grace of God to meet in Ph., Crimea, for the purpose of considering the sorrowful condition of our Jewish brethren in Russia and the little work that is done amongst them. The field indeed is great, but the labourers, alas, are so few! Many are the parched places where there is a thirst for the Word of God, but there are few to go there and give it.

We felt led to give ourselves in earnest prayer before the Lord, and He has laid it on our hearts that we should voice the Macedonian cry from our isolated, benighted Russia, to our believing brethren of the Nation of Israel in other lands, and point out to them that if we at such a time as this keep silent and do not take advantage of the glorious opportunity to proclaim to the people of Israel the redemption and deliverance which Jesus Messiah brought for them, we shall be guilty of an indescribable sin.

We must all unite our God-given strength not to neglect the time and opportunity of the present time, and put forth every effort to proclaim upon the watch-tower the Glad Tidings of the Messiah in a way that shall find an echo all over Russia, so as to awaken the Jewish heart into newness of life in Christ Jesus: "And a vision appeared to Paul in the night. There stood a man of Macedonia and prayed, saying, Come over to Macedonia and help us" *(Acts 16:9)*.

We look and appeal to our beloved brothers in Christ with the same cry of our brother Paul, and beseech you to hear us diligently and patiently, because our cry springs from the depth of our hearts, and this cry does not come from the Gentiles in Macedonia, but from the Jewish Christian assemblies and groups of Russia, who find themselves in a very difficult and perplexing situation, and who lift up their eyes unto the mountains, saying, "From whence shall our help come"?

Many decades have passed since the voice of the Glad Tidings was first heard among our people, Israel, in Russia. Many years we have rung the evangelistic bell and stood at the door of our Jewish Brethren and knocked and pleaded with the words of the Prophet Isaiah, "Rise up and shine, for thy Light is come; and the glory of God has shone upon you". We have with much patience, carried upon the hand of our prayers our people Israel to the throne of grace before God, that He might wake them out of their sinful sleep. We have prayed together with the Psalmist, "O that salvation for Israel might come out of Zion"!

Under different terrible persecutions and suffering at the hands of desirous regimes, we have endeavored to awaken the Lost Sheep of the House of Israel, and by the grace of God bring them to the Heavenly Shepherd Who gave His life for them in order to redeem them; but now the poor, weary sheep who desire to enter the flock, are standing, but they have no fold. With sorrowful and grieving hearts we have brought our spiritual children into the world through the preaching of the Gospel, and we see that the grace for our people, Israel in Russia, is fully ripe. The thirst for the truth is great, and our Jewish Christian assemblies are earnestly seeking after the Truth, whose souls have been awakened by the voice of the evangel, and who are seeking for spiritual peace.

In this dire need in awakened Russia, our Jewish Christian assemblies and groups have not the necessary means to maintain the assembly halls, because we are impoverished, and because of the present condition in Russia.

A NEWS LETTER FROM MR. FOWLER

Radost near Warsaw March 22, 1927.

DEAR BROTHER HOTTEL:

I have not written to you about the work at Radost for quite a time for the simple reason that the work here has taken about all the time and strength that I had, but I feel that you and our other friends at home ought to know how things are going. God has been exceedingly kind to us these last months, and especially these last few weeks. He has provided abundantly for all our needs, he has given us plenty of work to do and the Devil has been giving us frequent testimonials to the fact that the Holy Spirit is doing a real work here. For all these things, we thank our God.

One day last summer, our indefatigable Jewish evangelist, Isaac Sopher spoke to a man on the streets of Warsaw, who turned out to be a resident in a village about two miles from here and a worker in a glass factory. This winter the young man began coming over to our Sunday morning meetings and was apparently much impressed. He invited us to visit the glass factory where he works, so one day in the middle of February we walked over there, about thirty strong to view the factory and to see if we could do any good. The work could not be stopped for a meeting, but we distributed a lot of tracts and sang several hymns and invited the workers to come over for a meeting any evening when they could. Several of them, as a result, began coming over here every evening for the Bible study hour, which we turned into an evangelistic meeting for their benefit. Then Providentially, a strike was declared in the glass industry in Poland and for about ten days we had our house full every evening with the workers who were out of work. They listened very respectfully and we hope that some will soon be saved. They are now back at work but quite a few continue to come over every night and we hope for open confessions of Christ before long. You know, of course, that in a bigoted country like this, the open confession of Christ is not the simple matter that it is at home, for Satan has an awful grip on every Roman Catholic and every Jew in the country and he hates to see a single one slip through his fingers. Please pray that God may have his way in their lives.

For the last two or three days, I have been holding the fort here alone. Brother Gitlin was attacked by a mob of Jews while attempt-

ing to hold a meeting in a neighboring town and a piece of ice was thrown which broke his nose, though he didn't know until about a week ago that it was broken, when he began to have trouble with breathing. A specialist in Warsaw operated last Friday and removed a portion of the central bone from his nose, and Brother Gitlin has remained in the city these few days recuperating. We hope that he will be back on the job tomorrow. Mrs. Gitlin and her children have also been away for the last six weeks or so. They have been terribly crowded here in the house. Theoretically they have had two rooms and a kitchen to themselves, but Brother Gitlin was crowded out of his office down stairs by students and visitors sleeping there, so he moved his office up-stairs into his bed-room, then they had two girls sleeping in their dining room and a servant sleeping in the kitchen a part of the time, so poor Mrs. Gitlin had no opportunity for privacy at all. Please pray that we may soon have larger quarters, so that they will not need to be so crowded.

There is an excellent spirit in the school among pupils and teachers alike and I am happy to report that the Holy Spirit is richly blessing us in heavenly places in Christ Jesus. It is beautiful to see these young souls growing in grace, and it is pleasant to deal with them, because one can deal directly. In dealing with sin and in disciplinary problems we call a spade a spade, and we get results. I have never been in a place where disciplinary problems are so easily cared for. Brother Gitlin has an excellent insight into the working of people's minds in disciplinary problems, and I have learned much from my association with him.

Good-bye for the present.

Sincerely yours,
ARTHUR B. FOWLER.

P. S. I neglected to mention that owing to the recent gift for colportage we have taken on a couple of new colporters and may employ some others soon. That is one of the most useful forms of work in a country like this, though the results are not generally visible to the one who sows the seed.

THE ROUMANIAN SITUATION

The anti-Jewish outrages in Roumania, which have stirred the whole civilized world, continue with increasing bitterness, the Government apparently making little or no attempt to check them. Charges are made indeed that the Government is openly supporting anti-Semitism in violation of solemn treaty obligations. Writing on the situation in the February "Current History" Solomon Sufrin, formerly President of the United Roumanian Jews of America, says: "The Penal Code provides penalties for those who incite one section of the people against another. In spite of the frenzied agitation that has been carried on against the Jews throughout the country, there is not one case on record of a single person having been brought to justice. Thousands of pamphlets are published and distributed charging the Jews with being murderers and with killing Christians, or declaring that the Jewish religion is a criminal religion, that the Jews need Christian blood for Passover, that the Jews are traitors, that they acted as spies during the war, and that the Jews have nothing in common with their Christian neighbours. The official press representing the Government is encouraged to promote this propaganda by the Government itself. The Government indeed, so far from suppressing or even curbing the campaign against the Jews, has instead shown itself actually sympathetic to the perpetrators of anti-Semitic acts . . . The Government seems to make the Jews responsible for anything and everything that goes wrong in the country." Meetings of protest against the Roumanian outrages are being extensively held. A committee was appointed recently by the State Department at Washington to inquire into the present situation of minorities in Europe. Queen Marie of Roumania, during her recent visit, was waited upon in New York City by a group of distinguished leaders in American religious and political life, who petitioned that she intervene in behalf of the Jews of her country.—*The Evangelical Christian and Missionary Witness.*

STATEMENTS OF RECEIPTS DURING MARCH, 1927

RUSSIA EVANGELIZATION SOCIETY

Receipt No.	Amount
13157	$ 100.00
13158	10.00
13159	40.00
13160	50.00
13161	3.00
13162	5.00
13163	2.00
13164	7.00
13165	2.00
13166	5.00
13167	2.00
13168	5.00
13169	.50
13170	10.00
13171	10.00
13172	15.00
13173	15.00
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13177	4.00
13178	5.00
13179	5.00
13180	5.00
13181	2.00
13182	5.00
13183	2.00
13184	2.50
13185	5.00
13186	25.00
13187	1.00
13188	1.00
13189	1.00
13191	4.00
13192	20.00
13193	5.00
13194	1.00
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13203	1.00
13204	10.00
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13208	5.00
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13218	8.00
13219	6.00
13220	2.00
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13241	1.00
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13249	4.00
13250	25.00
13251	100.00
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13253	10.00
13254	1.00
13255	10.00
13256	10.00
13257	50.00
13258	5.00
13259	25.00
13260	10.00
13261	1.00
13262	300.00
13263	52.00
13264	4.00
13265	1.00
	$1,530.85

CHRISTIAN TESTIMONY TO JEWS

Receipt No.	Amount
5901	$ 5.00
5902	1.00
5903	25.00
5904	1.00
5905	35.00
5906	1.00
5907	1.00
5908	2.00
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5910	1.50
5911	25.00
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5937	10.00
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5939	20.00
5940	250.00
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5946	5.00
5947	5.00
5948	5.00
5949	10.00
5950	2.00
5951	3.00
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5957	5.00
5958	5.00
5959	5.00
5960	10.00
5963	2.00
5967	200.00
5968	50.00
5969	13.20
5971	5.00
5972	1.00
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5974	30.00
5975	10.00
5977	100.00
5978	5.00
5979	10.00
5980	5.00
5981	5.00
5982	100.00
5983	15.00
5984	3.00
5985	50.00
5986	2.00
5987	10.00
5988	157.00
5989	1.50
5990	2.00
5991	5.00
5992	5.00
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5996	14.00
5997	2.00
5998	180.00
5999	3.00
6000	50.00
6001	3.60
6002	3.60
6003	15.00
6004	5.00
6005	5.00
6006	5.00
6007	110.00
6008	2.40
	$4,260.20

AMERICAN-EUROPEAN FELLOWSHIP

Receipt No.	Amount
1244	$ 10.00
1245	13.00
1246	2.00
1247	5.00
1248	5.00
1249	45.00
1250	16.00
1251	5.00
1252	5.00
1253	50.00
1254	9.20
1255	5.00
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1257	4.00
1258	10.00
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1260	30.00
1261	5.00
1262	11.00
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1266	5.00
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1268	15.00
1270	10.00
1271	60.00
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1302	64.00
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1314	4.00
1315	1.00
1318	100.00
1319	1.00
1320	1.00
1321	20.00
1322	15.00
1323	25.00
1324	1.00
	$1,125.32

"The European Harvest-Field"

180 Subscriptions $ 180.08

STATEMENT OF RECEIPTS CANADIAN TREASURER

January, February and March, 1927

CHRISTIAN TESTIMONY TO JEWS

Receipt No.	Amount
220	$ 10.00
222	25.00
223	3.00
225	10.00
226	10.00
227	4.00
229	5.00
230	5.00
231	48.63
233	30.55
236	5.00
237	1.00
238	40.50
240	100.00
244	25.00
245	25.00
	$ 347.68

RUSSIA EVANGELIZATION SOCIETY

Receipt No.	Amount
246	$ 40.00
248	31.75
249	24.60
	$ 96.35

BIBLES

Receipt No.	Amount
214	$ 2.00
229	10.00
232	2.00
239	10.00
241	10.00
	$ 34.00

SUNDRY

219 Mr. Mishkoff, for relief	$ 15.00
228 Distressed Jews in Europe	20.00
234 Mr. Martinkowski	15.00
242 Mr. Prokhanoff-Bibles	100.00
243 Mr. Martinkowski-Literature	100.00
	$ 250.00

European Harvest Field

221	$ 1.00
247	1.00
	$ 2.00